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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

Cheerful Godliness.

"Cheerful Godliness:" this was Wordsworth's phrase for Milton's religion. Milton, be it remembered, was a Puritan. We don't usually associate cheerfulness with Puritanism; there was goodness, but not much gaiety. This fact gives Wordsworth's phrase greater significance. Remembering the meaning of the word Gospel, one is often led to wonder why religion and good cheer are not more often linked together—sometimes they are hardly on speaking terms. Writing on this subject in a recent number of "The Methodist Recorder," Dr. George Jackson says: "To speak of Jesus as if he habitually moved among men with grave and sombre mien is surely a misreading of the Gospel story. A Christ who never smiled—could he have been a welcome guest at the table of the rich and poor alike? Would little children have loved to be near him? . . . is it not time this old sour fiction of a Christ who never smiled was buried in its proper grave?"

* *

A word for Judas.

Writing in The "Christian World" on the subject, "Who killed Jesus?" Dr. Emerson Fosdick, referring to Judas, says: "As for Judas, O disciple of Jesus, beware how you think of him as uniquely bad—he was so intensely interested in the Kingdom of God that in days when it was dangerous and unpopular he joined the circle of Jesus' followers; he gave up his business, he gave up his home, he became a wandering follower of the new Prophet. He had stuff in him. Yes, and after his base betrayal began to bring its fatal fruit, and he saw the looming of the cruel cross, he walked up like a man to the Sanhedrim, from the very outskirts of which Peter had fled, and, saying, "I have betrayed innocent blood,' he threw down his ill-gotten money and went out and hanged himself for very shame. He had a conscience, only he had begun to lose faith in Jesus . . . lost faith, disillusionment, resurgent selfishness—that is Judas. Anything strange about it? 'He that is without sin among you let him first cast a stone.'"

* *

Isaiah 2: 4.

"You can assure the world that the Krupp Steel Works will never again be used in the service of the god of war." Baron George Krupp.

* *

On Success.

"However novel the condition of the changing world, the old truths still stand a beacon light for us all. However brilliant the vista it offers it is still wrong to seize an opportunity if it means casting aside a principle. However dazzling the prize, it is worthless and will prove itself so if the winning of it loses self respect." Sir Charles Wakefield.

Note.

The convener of the Sunday School Committee regrets that the following name was omitted from the list of prize-winners for the Sunday School essay: Miss Edie Laird of Ballyclare.

—A. W.

Notes of the Month.

The letter which we publish from J. K., an old and valued friend, is a welcome sign that a concentration of effort in the Non-Subscribing Presbyterian Church is a gathering force that is likely to bear fruit in the near future. Indications seem to point to the fact that there is a growing inclination on the part of far-seeing members for closer fellowship in all that appertains to the well-being and efficiency of our Congregations as a whole. In loyalty and whole hearted devotion our strength lies. There is a trite proverb which says, "United we stand, divided we fall." This still has its lessons for our community. It holds good, as a matter of fact, when applied to all human associations ; but in the case of our church fellowship it is doubly true, for the high ideals at which it strives implies a religious bond which cannot be severed even in small particulars without dire consequences calculated to cause pain and humiliation.

With a view to the welfare of the general body, suggestions have recently been put forward to utilise certain funds at the disposal of the Remonstrant Synod, for the benefit of our body of Churches on the understanding that similar monies in the hands of a kindred organization are devoted to the same purpose. There should be very little difficulty in arriving at such an arrangement. It is believed that the resources at the disposal of the Remonstrant Synod are likely to be more valuable from the monetary point of view than any funds that are likely to be amalgamated with them. That being the case the tentative views of the representatives of the Remonstrant Synod are well worth immediate attention.

When it is remembered that the fitness and efficiency of our Ministry is a matter of prime consideration the harbouring and administering of resources for the upkeep of the ministry is practical politics which cannot be neglected without ultimate injury to the congregations. It is admitted on all hands that efficiency should be maintained at the highest possible level of attainment.

* *

It is increasingly obvious that the strengthening of the Sustentation Fund by all means in our power plays a large place in the status of our ministry, while enhancing the consideration in which it is held. Believing as we do that the greatest need of our day is the cultivation of the religious sense inherent in human nature, we require to raise ministers deeply imbued with that sense before they can ever impress their sincere convictions on our people. They need to be deeply imbued with the history of the principles for which our Churches stand and to be well abreast of the best thoughts and noblest instincts of our times. All this and much more will be required in the immediate future if the fundamental principles underlying the Non-Subscribing attitude are to continue to hold the loyalty of the people who hitherto have been devoted to them. We all must regard it as a weighty consideration, if religion is to continue to be a live fact in our land, that the principles of our Church must more and more capture the sympathies of multitudes who have until now held themselves severely aloof from our distinctive attitude to religious truth.

* *

"The Price of Freedom.

Nations as well as churches are baptised with the blood of martyrs, and Ireland is still paying with human lives for the freedom so hardly won. The assasination of Mr. Kevin O'Higgins, Minister for Justice in the Irish Free State, who, also, as the newly-appointed Minister for External Affairs, had just visited London, and was to have been with us again this week, has illustrated that truth afresh with startling suddenness. Whether it was the outcome of purely political fanaticism or, as is stated, personal revenge, it has saddened the hearts of his countrymen, including some of those who have never been able to accept the Treaty, and did not, therefore, support the Government in trying to interpret it with loyalty. Mr. O'Higgins' record had been a remarkable one ; he had a strong character and a statesmanlike mind, and everything pointed to a career of the greatest usefulness. But the spirit of a bitter hate had marked him down, and one more patriot has gone to his doom. Will this be the end of Ireland's dark days ? We pray that it may be so, and that the horror and grief evoked by this cruel murder will yet play its part in bringing peace to his beloved country."—From "The Inquirer," July 16th.

Correspondence.

The Editor is not responsible for opinions expressed by correspondents.

15th July, 1927.

DEAR SIR.—Mr. Kelly, and Mr. Turner have intimated that there is a desire to amalgamate certain small funds, one coming from Ballymena and another from Carrickfergus. The ultimate decision will be for the Presbytery of Antrim, but I wish to say that I have no objection if it can be done legally and economically. I wish through you as Editor of the NON-SUBSCRIBING PRESBYTERIAN to give all and sundry a short explanation of our legal position. When Carrickfergus Church was sold whatever money was left after the claims of the Landlord of whole property were satisfied, was tied up by Deed drawn by my friend Mr. James Andrews, deceased, a member of the Comber family. I have not the Deed and cannot recall in every word, but what I wrote is absolutely correct in substance. The money was to be invested and the interest sent to the Moderator or Clerk of the Antrim Presbytery to be distributed among the ministers of that Presbytery or others who held to the principles of the said Presbytery. This you will see rules out the Remonstrant Synod. There had been an expensive law-suit and the judge decided that said Synod had departed from those principles in the matter of the three questions which the court declared a creed. There had been a minister in Carrick called Huryes when Disestablishment took place. He was in receipt of Regnum Donum but as he wished to leave he was allowed to commute, compound and cut, i.e., got one third of his commutation money at once and left—the balance about £600, I think, became the property of the congregation, the interest to be distributed as already indicated...The Deed also drawn by Mr. Andrews is in similar terms to the other.—Faithfully yours,

JAMES KENNEDY.

Annual Sermon.

Annual Sermon, by the Moderator, the Rev. Edgar Lockett, delivered in the First Presbyterian Church, Belfast, June 14th, at 8 p.m.

John xiv., 28. "If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I."

I invite you to turn with me this evening to these words of Jesus: "The Father is greater than I."

According to our Gospel they were spoken by the Master to comfort and strengthen his Disciples in what was for them a dark and terrible hour. Jesus was going out from their midst to suffer and be crucified, and they were utterly bewildered and disheartened. He who had talked of overcoming the world looked like being overcome himself. The fear in their hearts was that they were going to lose Jesus. Without him they felt they could do nothing. The lost leader meant the lost cause. He had made them depend on himself; and now he was to be cruelly and, in the sight of men, shamefully torn from them. But Jesus assures them that the dreaded cross would not separate him from them; it would but bring him nearer. If they could only see it, they would rejoice and not mourn, because it was his way of going to the Father who is greater than he; and when his union with God had been fully completed by his utmost surrender to his will, he would be with them always to carry on his redeeming work for them and for all his Father's children, no longer through the limited medium of the flesh, but by the gift of the Spirit. He would not leave them comfortless, orphaned. He would come to them again. It is the living Christ who is here and everywhere the faith of the New Testament and who is always the power of his Gospel in the world. It is not a dead hero or martyr, or the beautiful and pathetic memory of a lost leader, but always a living Saviour, that is God's great gift to us men in Christ Jesus.

But you and I would have these words of Jesus on our own lips and in our hearts. We cannot doubt that he came to place them there. "The Father is greater than I." That, don't you think, is a thought, a trust in God, that you and I would make our own, and that every man would be the stronger, the manlier, and the more peaceful for possessing. Having glanced at the use Jesus made of the words, let us think what use we can make of them, what they may mean to you and me.

First of all, we can use them to remind ourselves of the great reality which the crowded lives, the accumulated gains of knowledge, and the shrewd and marvellous inventions of our age often tend to hide from our sight—the reality of our utter dependence on God. Let us think, then,

of our need of One greater than ourselves, greater than all, to whom we may commit our lives and their issues with reverent confidence and hope.

"The Father is greater than I." We are none of us very great ; most of us are neither as great or self-sufficient as we imagine ourselves to be. True, the greatness of man at his best is wonderful, to the glory of God his Maker. But it is not wise to think of man's greatness without remembering his littleness, nor of his power apart from his weakness, nor of his goodness apart from his meanness, nor of his joys apart from his miseries. Science (using the word in the limited and somewhat presumptuous meaning it bears to-day) is teaching man his place in a mighty universe. It tells us that on one side of his nature he is akin to what we call the brute creation. It has attempted to trace man's pedigree—a pedigree that does nothing to minister to his pride of place.

Astronomy teaches us that we inhabit for a while one of the minor planets amidst an innumerable host of worlds. History shows us the rise and fall of proud empires and the decay of great human cultures and civilisations. Man, for all his marvellous capacities, is yet sharply limited in his powers of mind and body, and, for all his wondrous conquests over nature, he is beset by forces beyond his control. Moreover, his stay on this earth is uncertain and of the briefest. He has here no continuing city, and all the wisest men from the beginning cannot, apart from God, provide him with a place or a condition in which he may hope to abide. Even this earth which seems to stay while we pass, will itself cease to be Modern science here confirms the testimony of the old Bible. Therefore, of the human race, as of the individual man, it is true that here we have no continuing city. But for the grace of God, then, what is man ? "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth . . . Surely the people is grass." That, after all, is stark fact ; and if there were nothing to be added like the prophet adds, man is but like a fair and wonderful bubble mirroring for a brief moment the fleeting lights and shadows amidst which it floats.

But these, you say, are gloomy and disabling thoughts. They are, unless we can rise above them. But we shall never rise above them by ignoring them. They are thoughts which we need to think, realities we need to face, if in our passing life we are to understand and make our own this word of Jesus : "The Father is greater than I." It is surely good for us to face realities and not to try to humbug ourselves. So much of our thinking and feeling and living is commonly superficial. We shrink from knowing ourselves, from sounding, as far as our powers go, the deep of this mysterious thing we call our life. The temptation is strong for many of us to live on the outer crust of our souls' hidden and slumbering powers and riches, to be satisfied with surface shows and passing things that are within easy reach and can be handled and immediately used, and to let go things which eye has never seen, ear never heard and no hand can handle—the things that God has prepared for them that love him—and to be content with making ourselves as much at ease as we can in a place where we have no security of tenure. And the man who lives like that is Jesus' idea of a fool. The fact I want to face, and ask you to face with me, is the fact that man, with all his wonderful faculties, all his cunning activities, all his splendid visions and dreams, and all his victories won, is, apart from God, dust and ashes at last—a strange, magnificent and tragic failure. If God is not with him and for him, then fate is against all his schemes and his hopes. Unless there is a Father greater than I, in whose power and care and mercy, I can trust, I am undone at last. "Other refuge have I None."

Man's need of God, then, his dependence on God, is tremendous and absolute. Only a power greater than his is sufficient for his need ; and not only a power greater than his nor even a wisdom greater than his, but One to whose power and wisdom he can confidently and gladly trust himself. St. Philip, indeed, voiced your need and mine, and everyman's need, when he cried to Jesus : "Show us the Father ; that is what we need, and all we need." In this awfully vast universe, borne on the swiftly moving current of a mysterious stream of life, which soon bears us from these banks and shoals of time, that is man's utmost need. And when a man becomes fully awake to his need, he hungers for some word of God to assure him that God knows his need and has provided for it. When the prophet likened man's life on this earth to the grass of the field which withereth, he added : "But the word of the Lord endureth forever." That word for him was spoken in the law and the prophets of

his race. For us who believe, the Word of God is Christ. "The word became flesh and dwelt among us, full of grace and truth." "He that hath seen me, hath seen the Father." Jesus, supremely and uniquely reveals to us what we most need to know—the manward side of the great and adorable mystery of God—the Divine Love, "Our Father." The Christian faith in God—the heart and the power of it—is that out of our darkness, God has shined in our hearts to give us the light of the knowledge of the glory of God in a human face ; and that looking to Jesus, learning to love and obey him, we can confidently believe that the Almighty, in his dealings with us men, is like Christ.

And this faith, vital for the individual, for our Church, and for the world's salvation, is not an easy faith to win and to keep. My own experience is that the revelation of the love of the Father in Christ is alone sufficient for it ; for, apart from Christ, the faith in God's love for each one of us and all of us, seems to me intellectually and practically the most difficult of all doctrines. And if we would have this great faith in God and be blessed by it, and bless others with it, we shall enter into life only through a straight gate and after we have stripped ourselves of much encumbering baggage : for the love of the Father, as Jesus shows it, and the love of those who love God and their neighbour, as Jesus shows it, can only "take pains," suffer, in a world like this, and few are ready to pay the price of it. "If any man would come after me, let him deny himself and take up his cross daily and follow me." He who said that did not find his faith in the Divine Fatherhood an easy faith, and he warns us of the cost of it.

But it is man's ultimate faith and his ultimate estimate of himself in relation to God. At his utmost need, nothing else will do. The great privilege and right of man, according to Jesus, is to be raised up by the Everlasting Mercy into conscious communion with, and glad dependence on, the Heavenly Father who is greater than he—the Father who, in so far as a man yields up his will to His, will freely give him all things. This is the victory that overcomes the world—even our faith in the God who is love—the God and Father of him in whom the Divine Love lived and laboured and suffered and died for us men and for our salvation.

If with singleness of heart and mind, and with steadfastness of prayer and obedience, we trust and serve God, as best we can, Christ-wise, what faith is there like this to carry a man through the dark and difficult places of his pilgrimage, "on from the bound of the waste, on to the city of God ?" "The Father is greater than I." Think for a moment, in closing, what the word may mean to us when **we** mean it.

There is sin in the world and in ourselves, with all its shame and cruelty and misery and loss—sin whose worst effect is that it separates and alienates the heart of man from the Heavenly Father. When I am tempted by my besetting sins and find my own strength unequal for the combat, shall I not find hope and courage to fight on when I can say, "The Father is greater than I," and know that I may have God's help in the struggle and prevail at last. Or when the mystery and terror and obstinancy of the world's sins and wrongs affright me and shake my trust, what better thought can I think than this "The Father is greater than I."

There are trouble and pain and grievous loss in this life. God only knows how much, and the pity of it all and the good of it all. And when my hour of trial comes, and I have done all that a man can do, what better can I say than that what he said when he suffered, "The Father is greater than I, greater than all ? "

There are, for many of us, perplexity and obstinate questionings and doubts in this life. There are times then thinking seems only to darken the noblest aspirations and intuitions of our souls and to destroy the mighty hopes that make us men. What better can I do when the darkness threatens to swallow me up than to bethink me in faith of Him who knows what is dark to me and in whom is no darkness at all, and just to struggle on towards his light. "The Father is greater than I."

There are labour and weariness in this life for many of us, and for those who adventure the highest tasks there is often the seeming failure of their work. When the work is hardest to do, when failure seems to shut the door in our faces in some high venture for the Kingdom of God, what a boon to remember that our work and its results are in the hands of the Father who is greater than we and that our labour cannot be in vain in the Lord.

At last each one of us will die alone, and in that hour all our strength, all our planning, all our earthly gear will slip away from us. Well, again, what shall we say then ? "The Father is greater than I." "Into thy hands, O Lord."

If God is verily our Father, if love is throned in the universe, what more do I want in every need than reliance on the Father who is greater than I? And yet, see, there is one thing I do need, something without which this high confidence in God cannot be mine, and that is the faithful steady surrender of my will to God's, the unceasing fight to make his will mine and my brother's; for if my will is contrary to his, against his, must I not fear the greatness of God instead of resting and hoping in it.

God give us all a deeper trust and a larger hope in the greatness of his Fatherhood, so that in every strait we may look up to him and say, "Father into thy hands I commend my spirit."

Transubstantiation.

Father Bernard Vaughan, S.J., preaching many years ago, remarked that, everytime the sacrifice of the altar takes place, the sacrifice of Calvary is renewed; that it is the very same sacrifice; that the bread and wine are the actual flesh and blood of the Lord. The Roman Catholic says, that what is changed is not the outer thing that you can see and handle—the accidents as they are called—but the inner hidden side.

Martin Luther, the founder of Protestantism, who was the first to use the word Protestant, insisted on the words, "This is my body," "This is my blood," being taken literally. He denied that they were the identical flesh and blood that were on Calvary, but something that is one with them. The extension of the loaves and fishes to feed five thousand people, might illustrate his meaning.

The Church of Rome uses the word Transubstantiation, and the Lutheran Consubstantiation. Church people in England, wanted an opinion, pronounced by the Archbishop, as to what actually was Church of England doctrine. Dr. Temple, who was Archbishop of Canterbury, at the time, admitted that the wording of the teaching allowed for various ideas; but, after stating his reasons for his decision, he said that on the whole the Lutheran doctrine came nearest to that of the Church of England. The Church Catechism speak of the sacraments being an outward and visible sign of an inward and spiritual grace. "Ques.—What is the outward part or sign of the Lord's Supper? Ans.—Bread and Wine, which the Lord hath commanded to be received. Ques.—What is the inward part or thing signified? Ans.—The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

This is something clearer and more definite than the Shorter Catechism which says, "Worthy believers are not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

The writer would ask, what purpose would be fulfilled in any way by having the actual flesh and blood upon the altar. Was the bread which Jesus took into his hands, and said, "This is my body," the actual body that hung upon the tree? Why, at that time he had not been on Calvary!

Three things are called the Body of Christ.

(1) "The words that I speak unto you, they are my flesh."
(2) "The Church is the Body of Christ."
(3) The Bread of the Sacrament—"this is my body."

A body is a vehicle for the life that ensouls it, the life is conveyed by the body. Body and blood may not be attractive terms in these days, but they have been used from the beginning.

Confusion of thought has arisen over thinking of the word "substance in the ordinary way. But one can see, that there is a way in which Transubstantiation is a law of nature. In a listening-in set, a knob is turned. The same wires remain; but, there is a change of "substans". It is now electricity, and conveys a real presence, Sir Oliver Lodge, Mr. Baldwin, or the Bishop. Each may be heard as distinctly as though he were in the room. There are Liberal Catholics who take that view of Transubstantiation, the life and force from inner realms, from the Living Christ is sent through the sacred elements. The door of an inner realm may be opened and the light and life be poured forth. No miracle about it, something that is consistent with the laws of nature. A writer says, "I perceive that the doctrine of Transubstantiation is one of the great laws of nature, one of the great processes of evolution. All growth is in large measure, a process of transubstantiation."

Paul said, "Henceforth no longer do I live, but Christ liveth in me." That was a transubstantiation within himself; most

people would say "conversion." When we take the common ordinary work of life, and do it for God, put new motive into it "we make that the action fine," as George Herbert wrote. "Every act of our lives can be an act of worship, every meal can be a sacrament." —ULLIN.

Religion, Progress and Reaction.

BY ARTHUR C. SENIOR.

History records man's attitude toward the ceaseless conflict between progress and reaction. There never was a straight road to progress, and even now we have still to learn that its continuity is not secured by loyalty to fixed idea. Progress is a human attainment, and is aided or retarded by man's beliefs, habits and institutions; but the supreme factor in shaping its course is religion. This is an important truth which can only be ignored at our peril since religion is a primary factor, giving tone, colour, and direction to life. It is the factor which determines what we shall make of environment, and of what may be projected into all external affairs.

There is no escape from the contributions of religious thought to the institutions of any period, moreover, when religion takes high ground in the common mind, external affairs also attain to high levels; but when it becomes weak and emasculated, external affairs reflect its unhealthiness.

In this thought there is a lesson for democracy, as well as the Church. Both these institutions stand at the cross ways and are none too mindful of each other. And, in face of the leadership which modern times demand, it is imperative that an attempt be made to put first things first.

Assuming that it is commonly agreed that religion precedes and is not merely the contemporary of political thought, it is clear that emphasis should be laid upon the need of a liberal faith which provides for a progressive revelation of God to mankind, and, churches which claim to be liberal, should deem it a duty to be agressive in developing a liberalising faith. Above all, they more than others, should know that religion has a tendency to sway men's minds, rule their hearts, and impel them to actions which initiate new orders.

The times demand some more definite contribution from our Church than she is making at the moment, both in the way of correcting popular errors which are defeating worthy institutions, in proclaiming a considered common attitude to modern problems, and in making a definite attempt to re-establish the leadership of the church on questions affecting life.

The danger of modern times lies in the ascendency of materialistic philosophy over the evangel. It is rapidly entering the common mind that progress is entirely a matter of economics, and the place of religious thought in political economic development is ignored by masses of men who are concerned to build human affairs on a sane and permanent basis. It is the business of religious thinkers to pound to pieces those ideas and to give prominence to the creative and liberating power of healthy, virile, religious thought.

Thousands of people await the leadership of the Church, they would give it the necessary support, but they have no place for an evangel which reconciles itself to materialism in one sphere and rejects it in another.

The danger of materialism is not remote, it is with us, and even Western civilisation itself is at grips with the conflict between progress and reaction. In the religious world, dogmatism, ecclesiaticism, authority, and fundamentalism are having a revival, whilst in the sphere of government, dictatorship and materialism are being substituted for free institutions and representative life.

These two tendencies have one common source, but operate in different spheres. They are a challenge to all who profess a liberal faith to take steps to arrest reactionary influences, and point the line of advance.

Evidence abounds which shows that (1) many people are outside the Church because they cannot accept their creeds; (2) many are inside who hold those creeds very loosely, and who desire an intelligible interpretation of life's deepest problems; (3) many people inside the churches who refuse to subscribe to creeds, but who prefer being inside the Church to being outside. These people are often criticised severely, as though they were "beyond redemption." In reality they are a solid block against reaction, and are capable of making a great response to wise leadership.

It may not seem politic, or good senes to say the Non-Subscribing Church in Northern Ireland has a magnificent opportunity to play a big part in developing a body of thought which would have the virtue of fitting in with the genius of Ulster, and, at the same time making a specific contribution to modern thought. Such a statement, however, is a sound one since the citizens of Northern Ireland are now faced with the responsibility of self-govern-

ment. Their new responsibilities are leading toward constructive mindedness, which, in the nature of things will be a reflex of the spirit and type of religion generated among the citizens. In this respect our freedom is an enviable asset. to all who are concerned to build faithfully, and well, and thus defeat reaction.

Religious Tolerance.

Rev. H. J. Rossington's Plea in Farewell Sermon.

The seating capacity of the First Presbyterian Church, Rosemary Street, Belfast, was taxed to its utmost at both services on Sunday, June 26th, when farewell addresses were delivered by the Rev. H. J. Rossington, M.A., B.D., who is about to take up work in the Church of the Messiah, Birmingham.

In the course of his address in the evening Mr. Rossington said he had been conscious that during his ministry of twenty years he had been privileged to speak to members of many congregations, who included both Roman Catholics and Protestants, and if he had created a devotional atmosphere wherein all could worship he thanked God. It had been his privilege in the past to study under great teachers and to have been able under them to make a study of comparative religions. God was no respecter of persons, and it was that kind of view which he had tried to preach with all the ability at his command. During the earlier part of his life he was a member of the Church of England, and, while he had changed his views, he had met many men belonging to that great Church whose beauty of character had an attractiveness all its own, and who were worthy disciples of Almighty God. Owing to his early teachers and training, he had always been against narrowness in religion. What they needed was clarity of thought and ability to think for themselves and to put themselves in the place of others. They could take no credit for being Protestants ; they were simply so because their parents were Protestants before them. They thought of Roman Catholics as common and unclean, and even the head of that great Church was not free from their scorn. But God had many mansions and many departments in his great scheme of education, and the Roman Catholic path and the Protestant path, according to the lives they lived, would lead upward to the common goal. They also required charity in their judgments. If there was more charity in religion there would be fewer Christian sects and fewer divisions of religions. Let them think of God as their Father and Friend. Men approached Him with varied accents and in varied tongues, but none ever failed to reach His ear. They were all alike ; whatever creed or colour, they were His children. In his desire to give expression to the great truths of the text, "Of a truth I perceive that God is no respecter of persons," he (Mr. Rossington) had tried to make it applicable to his own life and theirs. In conclusion, he prayed that the God in whom he believed would become an increasing reality in their hearts and lives, so that when the end came they would all be greeted with "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Prior to the service an organ recital was given by Mr. Albert Taylor, L.R.A.M., A.R.C.M. Special anthems were sung by the choir.

Farewell Meeting and Presentation

To Rev. H. J. and Mrs. Rossington.

A man amongst men, courteous, cultured, and prudent, a faithful friend, and a beloved brother.

Such were the tributes paid to Rev. H. J. Rossington, M.A., B.D., at a farewell reunion held in his honour in the Central Hall, Rosemary Street, Belfast on Friday Evening, June 24th. The hall was crowded, and though there was a deep note of regret running throughout the proceedings, the meeting was characterised by whole-heartedness, which spoke of Mr. Rossington's popularity, and the desire to give honour where honour was due.

Rev. Mr. Rossington, who was the devoted pastor of the First Presbyterian Church, Rosemary Street, has made many life-long friends, both inside and outside his congregation, during his twenty years in Belfast, and to his new sphere of activities, the Church of the Messiah, Birmingham, he carries with him the best wishes of all.

The Chair was occupied by Mr. Bowman Malcolm, who said he felt sure Mr. Rossington would become as popular in his new sphere as he had been in Belfast, and they trusted he would meet the same zealous and kind friends that he had found in Belfast. (Applause).

The tokens of regard, a silver tea service and a cheque were handed over to Mrs. Rossington by Miss Armstrong, and to the Rev. Mr. Rossington by Mr. W. M'Robert.

Mr. R. M'Crum, on behalf of the Sunday

school, expressed their regret at Mr. Rossington's departure. His devotion to his work and his kindness and cheerfulness had been an inspiration to all, and he would carry with him their kindest thoughts and best wishes for his happiness. (Applause).

Mr. W. Carlisle said no man could have done more to remove the boundaries of prejudice and awaken a deep interest in progressive Christianity. (Applause).

It is with very deep regret that we view the impending departure of Mr. Rossington, said Rev. D. J. Williams, Killinchy, Moderator of the Non-Subscribing Church. They could ill spare a man of such power and influence. He had been faithful, efficient, and loyal to the cause he had at heart, and while he hoped the congregation would get as good a man as successor, he felt quite sure they could not get a better. (Applause.)

Rev. Douglas M. Joss and Mr. H. C. Montgomery also joined in the tribute.

The Rev. Mr. Rossington said that great audience, and the expressions of esteem and affection he had heard, made him feel that his twenty years in their midst had not been in vain. He was gratified to think that he had the goodwill of the members of almost every religious communion in their midst. The friendships he had formed in Belfast would remain with him so long as life remained, and, speaking for his wife and himself, he could assure them they would continue to do their best for God and man. (Applause.)

During the evening a musical programme was contributed by Miss L. V. Gordon, Miss V. E. Curran, and Mr. Albert Taylor.

Temperance Notes.

Sir William Maxwell, a great Scotch Co-operator, many years ago, calling attention to a whiskey advertisement said "A stalwart Highlander in full costume is the subject of a costly advertisement in which real Scotch Whiskey is recommended. What connection the bare legs of the Highlander have with the drink I know not, but this I do know, that drinking any kind of whiskey is closely related to bare backs, bare households, and bare subsistence."

There is a close association between drinking customs and the standard of life, and it would seem imperative that all who proclaim the evangel or who are concerned with the material basis of social life should turn a stern face against the power of the liquor business. The standard of life is affected directly and indirectly by every development in the physical, mental and moral life of man ; but the habitual drinker either does not share these developments or he experiences some limitation to his share in social expansion.

Public houses are most thickly planted in poverty stricken areas. Not for the inhabitants of these areas do Railway Companies and chars-a-banc owners run trips to the seaside. Town planning and Garden Cities do not interest them. Educational organisations do not flourish in their midst, and no school of progressive thought has its home within such areas. The situation becomes more real when it is reflected that most evangelical missioners treat such areas as the habitation of lost souls.

This matter is worth a moment's thought. and is due to the tendency and power of drink to depress the standard of life. It arrests the development of moral sense ; hinders the growth of intellect, destroys interest in progressive thought, deadens desire, and degrades the whole man, but worse than all, it ultimately reconciles him to his degradation.

Man was made for a better fate than that, and abstinence will deliver him from it. Abstinence will not cure all human ills, or put straight our economic tangle, but it will cure all the poverty which drink creates and emancipate man from other fetters. Thus, it is important that drink should be closed out of personal and corporate life, and be regarded as a foe to everything which stands for material and spiritual progress.

Mr. Philip Snowden, speaking at the Annual Meetings of the Free Church Council in Birmingham, declared, amid great cheering : "I would not go across the road to vote for a man of my own party who is not sound on the temperance question."

The outlook of the politician in this case is equal to the most advanced in our churches

A. C. S.

Reports.

Ballee.—A unique event in the history of Ballee Non-Subscribing Presbyterian Church took place on Sunday afternoon, 3rd July, when, under the auspices of Ballyclander L.O.L. 1563, a largely attended special service was held. Representatives from Ballyclander, Killyleagh, Downpatrick, and other areas joined the

Ballyclander brethren at their hall, and marched to the Church, headed by the Craig Unionist flute band, discoursing sacred music. Rev. Alfred Eadie, B.A., Kilkeel, W.M. of Mourne District L.O.L., No. 6, preaching from Isaiah xxxii., 2, spoke eloquently of the power of personal influence. From the earliest days outstanding characters arose, under Divine influence, to lead and guide their fellows in times of crisis : the unknown benefactors of humanity throughout the vistas of the dim unrecorded past, Abraham, of ancient days, Martin Luther, Cromwell, and above and beyond all, the Divine Master, the Rock of Ages, had left their impress on the sands of time. And in modern days there had arisen leaders to serve their day and generation in times of need, and been "as a hiding place from the wind, and a covert from the empest." To William III, Prince of Orange,, we owed to-day our civil and religious liberty. As a rock in the desert arrested the drift of sand, gave shelter, and permitted vegetation on its leeward side, so each true member of the Orange Order could be as "the shadow of a great rock" in his other appointed place, standing as a shelter for the cultivation of everything pure and good, and striving to stop the drift towards irreligion and social evils. The preacher thanked Rev. J. H. Bibby and the members of Session for the privilege extended to the brethren of worshipping together for the first time in that venerable old Meeting House, and acknowledged the broadmindedness permitting a minister of a sister Church to occupy the pulpit. He concluded with an appeal on behalf of the Enniskillen Memmorial Orphan Fund, and the response exceeded all expectations. Following a declaration to the principles of the Order and the singing of the National Anthem, a memorable service was brought to a close by the pronouncement of the Benediction.

Belfast Domestic Mission.—The Branch of the Women's League connected with the Mission spent a delightful afternoon in the rural surroundings of the Farm, Belfast, on Monday, July 18th, by kind invitation of Miss Bruce and Miss Hutton. Tea was served under the spreading branches of the shady trees on the lawn in front of the house. Miss Bruce despite her ninety-five years was active in looking after her guests and presented each one with a bouquet of flowers and a bag of sweets before their departure. A hearty vote of thanks was passed with loud cheers, Miss Bruce responding suitably. The hot sunshine brought out the scent of the flowers in the garden and the hay in the meadows around, making a delightful setting for the happy party.

Ballyclare.—The Annual Sunday School Excursion took place to Ballygally, Cairncastle on Wednesday, June the 29th . The party was less numerous than on former occasions, many not venturing to make the journey from their homes to the waiting buses through the constant downpour at the time of starting. Those who did so, however were amply rewarded, for the day was a most enjoyable one, the rain having ceased soon after arrival at Cairncastle, and the outing considered one of the best the school has had. The party were enabled to be out of doors all the time. Meals were partaken of in the schoolroom, kindly placed at the disposal of the party by Mr. and Mrs. Thompson, who were also good enough to provide the young people with various forms of amusement in the way of a swing, football, stilts, quoits, etc. All tastes were catered for, those not desiring to join in the games indulged in music and dancing. Two journeys were made to the beautiful strand at Ballygally Bay where the children amused themselves in and about the water's edge, while many of the grown-ups climbed the Head from which an excellent view can be had of the surrounding country and on a clear day, of the Scottish coast. When the tide had fully receded Sports were held on the Strand and prizes awarded to the successful competitors. The return journey was made about 8 p.m. and home reached soon after nine. Our last word is one of thanks to Mr. and Mrs. Thompson for the use of the Schoolroom, for providing cups, hot water, milk, etc., for the tea, also for innumerable acts of kindness throughout the day.

Cairncastle.—The Annual Summer Excursion took place on Tuesday, 21st June. There was a charabanc party of 54 persons, forty of them being members of the Congregation, the rest being friends or acquaintances of some of them. The expenses of the forty were diminished by more than two-thirds by a special Excursion Fund, made up of the proceeds from a dance and social gatherings in their school-room and (especially) a concert in the Cairncastle Lecture Hall which had been organised for their benefit by Miss Martha Huxley of the Larne Congregation. At the beginning of the day of the excursion a good deal of valuable time was lost ; the passengers were in their appointed places at the ap-

pointed times, waiting to be picked up by the cars ; but, the cars were very late. Nor had they gone very far on their coast-road-trip towards Bangor before more time was lost by the break-down of a thirty-two-seater. However, relief-cars came out 'phone haste from Larne, and every one was determined to get the better of ill-luck and the best of everything else, so that notwithstanding a very stormy wind and a certain amount of rain and a few other inconveniences, the day was considered a "success" when all was said and done. After a most reviving meat-tea at Pim's restaurant at Bangor, the party made for the Clandeboye estate. All but five of them took a walk of some three miles in the charming woods and ascended Helen's Tower to enjoy the delightful views from its windows and roof. Thence they proceeded to Newtownards and Donaghadee and, via Groomsport, back to Bangor for another meal ; some time after which they returned home by an inland route. The people of the Cairncastle Meeting House have been gratified by the fact that four separate parties from kindred churches have visited their premises this summer—first on 30th May, the Stanhope Street Branch of the Women's League as guests of the Cairncastle Congregation ; and since that date, Sunday-school parties from Belfast ("All Souls"), Ballyclare and Ballycarry, who all asked for little more than hot water and the shelter of the school-room.

Clough.—On Thursday, June 30th, the Antrim Presbytery travelled to Dundrum and from thence to Clough Meeting-house, where they held their quarterly meeting, at which the congregation was well represented. During the course of the meeting the Presbytery expressed their high appreciation of the excellent order in which the Meeting-house and grounds were kept and reference was made to the zeal of the congregation generally, their kind invitation and hospitality on that day. After the meeting, the party motored to Newcastle, where they were entertained at the Slieve Donard Hotel to lunch. In the evening at 8 o'clock service was held in the Meeting-house. The preacher was the Rev. W. H. Townley Tilson, Greyabbey, who delivered an excellent sermon, the attendance being good, in spite of bad weather. On Wednesday, July 6th, the annual outing took place, Sunday scholars and members of the congregation occupying three chars-a-banc went to Bangor, via Belfast and Holywood. Though the rain-storm in the morning was severe, which prevented many from joining, yet when Bangor was reached, rain and clouds had given way to sunshine, and the party had a most enjoyable day. After a late tea the party left Bangor at 7-45, returning homeward via Comber, Killinchy and Downpatrick. All the arrangements in connection with the excursion were made by Mr. Samuel Robinson and Mr. Hugh Shaw to whom our best thanks are due.

Crumlin.—A Floral Service was held at our church on Sunday afternoon 12th June. Rev. H. J. Rossington, M.A., B.D., was the preacher and he delivered a very appropriate sermon to a good congregation. Special music was provided by Miss Gordon, L.R.A.M., who sang, "Nearer my God to Thee," and by Mr. Albert Taylor, L.R.A.M., A.R.C.M., who sang "How lovely are thy dwelling, Lord." Mr. Taylor also presided at the organ. The following gentlemen acted as special collectors : Messrs. R. M. Laird, W. M'Robert, Gilbert Erskine, George Davison, John Kennedy, R. Aldworth, Sir John Campbell, Dr. Hunter, Colonel Pakenham and Dr. Fitzgerald. The collection amounted to £24. After the service tea was provided by the ladies of the congregation to visitors from a distance and among these were a good number from Belfast.

Downpatrick.—On Sunday, June 26, in the morning, Rev. S. P. Whitehouse of All Souls, Belfast, delivered a striking address, based on the text, 'In the handiwork of their craft is their prayer,' from Ecclesiasticus, one of the books of the Apochrypha, he said, that played a part in shaping Christian doctrine. After referring to the spirit of renunciation manifested in early times, in contrast to the work to be done in trying to transform the world, he reasoned that true religion was an attitude to life, an attitude which found expression in work as well as in worship What we did was often more eloquent than our words. In the evening Mr. Whitehouse discoursed on 'Love,' one of the most abused and yet one of the most sacred words in the English language. Love for humanity was not to be confused with cheap sentiment and emotion. It was a name for an eternal reality ; it explained the living message of Christianity.

Sunday July 3rd, witnessed the Children's Annual Flower Service. There was a splendid display of roses, pinks, lupins, and

delphiniums, and a large number of eggs were also offered. The congregation welcomed the presence of 1st Downpatrick Boys' Brigade, and the officers were commended for the useful work they are doing among the youth of the town.

Rev. V. Allen Callow spoke on 'The Meaning of Beauty in Religion,' taking his text from Ecclesiasticus xliii., 11-12.

Killinchy.—The Sunday School Anniversary Services were held on Sunday, June 19th, Services were held at 12-15 and 7-30 p.m. Special Hymns appropriate to the ocacsion were sung with much heartiness, and the Choir gave two anthems, one at each service. In the Morning, Pray for the "Peace of Jerusalem," and in the Evening, "Abide with me." The Church was tastefully decorated with flowers for the occasion. Good collections were made at both services to provide for the Annual Entertainment of the Scholars, and the needs of the Sunday School. On the following Saturday, June 26th teachers and scholars journeyed in motor buses to Scrabo, the most conspicuous eminence in County Down, and there witnessed a great extent of country and a fine view of Strangford Lough. Most of the party ascended the famous tower and enjoyed the still more extensive prospect revealed from that eminence. The boys and girls entered with spirit into the fun when races were in progress. We were fortunate in the midst of a broken summer to have a fine afternoon and an enjoyable excursion in the estimation of young and old was the result. The keen air of the heights added zest to the al fresco enjoyment of the ample provisions provided. At the close of the day our company returned by motor bus, and reached home very content with the day's enjoyment.

Larne and Kilwaughter.—On Friday, 1st July, the scholars of the two Sunday Schools, reinforced by their parents and members and friends of the congregation, enjoyed their annual excursion this year to Garron Tower. About 10 chars-a-banc were lined up outside the meeting-house gates at 11-30, each well filled with a happy and expectant party. Unfortunately the weather was rather cold and comfortless, but on the journey down the fine coast road the sound of glad rejoicing could be heard from each vehicle—truly a company making holiday. Garron Tower was reached about 1 p.m., when after a light refreshment the young folk hurried out to enjoy the usual games and general merriment. As the day proceeded the sun broke through the clouds, and light and warmth prevailed. Parties set off according to their interest, some of the more energetic to climb the mountain at the back of the Tower, some, less disposed for exercise, to view the rose gardens, etc., in the neighbourhood of the grounds. At 8 p.m., after a second much-appreciated refreshment the party started for home, tired enough doubtless, but with heart and voice expressing satisfaction for another happy day.

On Saturday afternoon, 18th June, the members of the Larne Branch of the Women's League entertained representatives from the Comber, Rosemary Street, Mountpottinger and Stanhope Street Branches and friends from the adjacent congregations of Ballycarry and Glenarm. Altogether about 100 people were present and a most enjoyable afternoon was passed in social intercourse. After Hymn and Prayer, Miss Kinder, the President of the Larne Branch said a few words of welcome to the friends assembled and thereafter followed a cheering and well provided tea. The general sentiment of appreciation was fittingly expressed by Miss Andrews of Comber and Miss Armstrong of Rosemary Street, in a vote of thanks to the Larne friends. Games, both indoor and outdoor were enjoyed and a short programme of music was rendered in the church when Miss Laing sang to the accompaniment of Miss M'Linch on the organ, and then in the school-room when Mrs. Ferguson kindly contributed solos and Miss White brought a variation in one or two recitations.

Mountpottinger.—The Annual Sunday School Excursion took place on the last Saturday of June when Ballycarry was selected as the venue. Following custom of recent years the Choir members combined with the Sunday School and thus helped to swell the numbers.

It was unfortunate that the morning at any rate should have proved so damp and unpleasant that the party hardly left the school-room which had been placed at our disposal. After dinner had been served however, conditions improved and by time the second contingent arrived it was fair overhead and notwithstanding damp grass the young people were quite eager to compete in the races organised by Messrs. L. Watters and H. Beattie who had collected funds for the purchase of suitable prizes. Under the circumstances it was a matter for regret that the train time was somewhat early but the general opinion on reaching home was that in spite of certain drawbacks the excursion had proved enjoyable. Our

best thanks are due to Rev. W. G. Marsden for the trouble he took with regard to preliminary arrangements and for his kindly thought in making the school-room more comfortable than it might otherwise have been. The party was very well catered for at the Ballycarry Tea Rooms. The Annual Floral Services were held the previous Sunday when Rev. S. P. Whitehouse kindly undertook the afternoon Service and was very happy in his address to the scholars, who followed his remarks with keen interest. Notwithstanding the unsuitable weather for gardens the Church was splendidly decorated by a few willing workers.

Obituary—JOHN MONTGOMERY.

It is with profound regret that we record the death of John Montgomery, the most loyal and devoted member All Souls' Church ever had or can ever hope to have. After a long and richly fruitful life he passed peacefully behind the veil at 1 a.m., Sunday, June 26th, 1927.

His life speaks for itself, and what it cannot tell us All Souls' can, so inseparable were the two. Without straining language it may be said that the life of our Church and the life of our departed friend were not two lives but one life. A man ignorant of All Souls' Church did not know John Montgomery, and one unacquainted with the man knew very little of the Church. One of the most beautiful monuments ever erected to the memorry of any man was completed in the year 1896, when All Souls' was opened for public worship. Inscribed in invisible letters on every stone, at the lowest point of the foundation and at the highest point of the steeple, are the words "JOHN MONTGOMERY," and written indelibly on the heart of every friend of the Church are the same words.

His character was as noble and edifying as the beautiful House of God, which he did so much to erect and maintain. The transparent honesty and sincerity of the building are faithfully indicative of his life. His distinctly Christian personality made an ineffaceable impression on all who were privileged to come into contact with him. We have suffered an irreparable loss, but our sorrow is touched with joy when we reflect upon the fullness and the richness of the life spared to us for so long.

> "Blessed are the dead who die in the Lord ; even so saith the Spirit ; for they rest from their labours, and their works do follow them."

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